VOL. XIV. NO. 2.

THE American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS AMONG THE **FREEDMEN** AND ABROAD.

HE HATH SENT ME,...TO PREACH DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE BRUISED.

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VOL. XIV. FEBRUARY, 1870. NO. 2.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

NORTH CAROLINA.

REFRESHINGS FROM ON HIGH.

When Sec. Strieby visited Wilmington, a work of grace had begun in the Orphan Asylum. The following letter gives pleasing evidence of its continuance.

BREWER ORPHAN ASYLUM,
WILMINGTON, Jan. 1, 1870.

You will be glad to know that the good work is still going on, and my heart rejoices in the precious richness of its mighty but gentle power in bringing these darkened hearts into the glorious liberty of the children of God. The awakening is general; persons of all ages are deeply concerned, old men and women who have lived in sin for sixty and seventy years; and some of the children not more than nine or ten and twelve years old, as well as those of middle age, appear in distress about their souls. Many have been mourning a long time, seeking Him, who "will not break the bruised reed nor quench the smoking flax." Pray for them.

Others receive more readily the saving truth that Jesus died for them, with such a strong faith, and rapturous joy.

At first I was afraid that the children were merely frightened with seeing the general concern, but it is evident now, that they were made sensible of their danger, the badness of their hearts, and their need of a Saviour. And oh! what joy to hear one say: "I love Jesus;" and another: "I have given my heart to Jesus," &c.

I trust that this dark part of the field may soon bud and blossom, with the flowers of Christian life and character. Since their conversion some of them show a tenderness of conscience that is very refreshing.

THE NIGHT SCHOOL

Is prospering beyond my largest expectation. I commenced with fourteen, and in three weeks (after I had visited all round the neighborhood,) there were fifty in attendance, and all, I may say, without exception, giving the most diligent attention. I thought it best not to give vacation this week, and there have been in attendance from twenty-five to thirty.

I am assisted by four of the orphans, who seem to think it the greatest favor to be allowed to help me; and as they have given their hearts to Jesus, rejoice in this opportunity of doing good. We teach four evenings in the week, and hold prayer meeting on the Sabbath and Wednesday evenings. The house is usually crowded.

Remember us at the mercy-seat.

Yours in Jesus,

MARY KILDARE.

SOUTH CAROLINA.

CHARLESTON, Dec. 24, 1869.

SCHOOLS—OURS AND OTHERS.

Our school numbers three hundred and twenty-five. It has reached its present degree of attainment after some difficulties of a depressing nature. But among our pupils are many of the best class of colored people in the city.

Beside our school there are the Shaw school, which is a large school supported by the New England Freedmen's Aid Society, another under Northern Presbyterian patronage, one sustained by Episcopalians, and a large city public school, numbering nine hundred, which only promises to teach its pupils as far as fractions in arithmetic. It is not, therefore, necessary for us to admit any primary pupils, and our whole aim is to secure the more promising children, keep them in school, and train them as teachers. In this we meet the same trial which attends similar efforts in other States.

POLITICS AND BUSINESS.

There is some truth at the bottom of the absurd statement which I have heard here: "Any negro who can read considers himself able to be Governor." What right have we to expect the humility which accompanies a true appreciation of science, from these people so suddenly raised from deep ignorance into a condition of great comparative importance? It is not a matter of wonder, but of regret, that so many who enter our schools, remain only long enough to read and write passably, and gain a knowledge of simple arithmetical operations, and then leave to learn a trade or enter into some business that will make a pecuniary return. Those who resist this temptation are quite sure to possess strength of character and moral courage—and we may expect that our normal classes will contain just the kind of material most desirable as teachers of their own race.

OUR NORMAL CLASS

Numbers about sixty. They hav worked bravely and thoroughly throug arithmetic, and are now in earnest upo algebra. They have commenced Lati with enthusiasm. Some of them ar doing excellent service in our evenin school. One of them, who was per suaded to leave the blacksmith's forg for the sake of becoming a teache showed fine natural ability while actin as teacher in our day school for a month Some of them work hard to earn thes privileges, teaching small private classe in the evenings, washing and ironing, o doing any work they can obtain out o school hours, and studying late at night We have six female teachers from th North, and one who works pleasantl and well with them, though belongin always in this city.

THE PLYMOUTH CHURCH

Which meets in the large hall of ou school house, has lately been gladdene by the coming of Rev. J. T. Ford an his wife, from Stow, Vt. Mr. Ford' simple expositions of Bible truths, we prepared, but given without notes, ar exactly suited to these people. The expect their languishing "Sunda school's gwine to jubilate now we's got a minister," and we can see it gradual growth every week.

CITY MISSION WORK.

We have no "city missionary," bu all are working, so far as health an regularly-appointed duties will permi to supply the deficiency. During th past three months, at least two hundre articles of clothing have been given ou In this we are guided by a few simp rules. Our first aim is to encourag and aid the needy in our day and Su day school. We find out the sick, ol and feeble, or very poor widows wit families, visit them in their homes, an make them more comfortable. It is n part of our work to encourage idlene by injudicious charity, and we are n

in the habit of giving to those who are unknown to us.

WANTS—SHOES AND PIECES FOR PATCHING.

I sometimes wish, when unpacking boxes, that two of our constant wants might be remembered in their making up. These are good thick shoes not too clumsy for the school room, and occasional bundles of substantial woolen pieces for patching. Some of these poor women are as ready with the needle, turning, mending, making old things look new, as the good, economical mothers of Yankee land.

HIGHER WANTS—BOOKS! BOOKS!

By far our greatest want is a library. Until the present year, we have not had even dictionaries for the use of our advanced pupils, and we should have at once cyclopedias and books for general reference. Then here are three hundred children who *must* and *will* read *some thing*, and the devil is not slow in offering them dime novels. The day is past when worn-out, old-fashioned books are at all to the purpose here. We want bright covers, fresh leaves and pretty pictures. For the younger ones, let us have just such books as are favorites in the North. Rollo Books, Abbott's Histories, Harper's Story Books. And suited to the older ones are Motley's, Macauley's, Prescott's and Greeley's Histories, Bayard Taylor's Travels and Irving's Works.

WAITING IN HOPE.

We wait in faith for a deep, quick work of the Holy Spirit, and pray that our visits may not be in vain among these lowly homes. We ask our friends at the North to remember us with prayer, sympathy, and—*books!*

E. J———.

GEORGIA.

THOMASVILLE, Sept. 27, 1869.

Dear Friends and Scholars,

Last Sunday morning, before Sabbath School, taking a heavy walking stick with me to beat off dogs if they came about, I took a by-road, overgrown with grass, and wandered away into the piny woods.

I soon met a middle-aged colored man leading a little boy by the hand. He was poorly clad, had a gun across his shoulder and a bag of clothing or provisions, hung around the barrel. He turned out a good distance before I got to him, not knowing me. As far as I have seen, colored persons invariably show all respect to any well dressed white.

"Good morning."

His hat came off, his left foot was jerked into position beside the other, his gun was elevated, and inclining his body a little, he exclaimed emphatically:

"S—sir!"

It was partly bow and partly a military salute. His "sir" seemed to mean "What is your pleasure?"

"Are you going to town?"

"Yes, Massa."

"Have you come far?"

"Right smart distance, sah, seben mile o' mo'."

"This is your little boy, I suppose, and has he walked seven miles?"

"He came along o' me. But he don' mind; he sometime tote a half-bushel o' meal on his head."

He was a little fellow not more than eleven years of age, not so dark as his father, barefoot, with but two garments on, loosely fitting, yet he looked happy and intelligent. His father looked down upon him tenderly, then up again inquiringly at me. I went on:

"How is it that you Freedmen all get guns?"

He drew himself up a bit and shut his lips closer.

"We buys 'em, sah!" as much as to say, "What's that to you? I am a freeman now."

"Well uncle, you are not going gunning to-day, are you?—this is Sunday."

"No sah, I don' shoot on the Lord's

day as a general thing, but my little girl was sick, and we had nothing good for her to eat, and I jest thought I'd bring along my gun and if I seed anything I'd bring it down."

He took from his bag a poor little blue bird and held it up to me.

"There sah, she'll eat dis yere. Done shoot no more though."

I had not the heart to chide him, but made myself known and began talking. On learning that I was from the North he stepped back and took a good look at me. When I spoke of the school about to be opened, he swung down his bundle, grounded arms, and was ready to hear all I wanted to say, nodding and responding as I went on—"yes, that's so,—'s truth—mighty ig'nant—hum—hum—yes—we need all that—no larnin, lose all we yearn—I know it—we all says that—that's so shuah!"

"Are there many children out where you live?"

"Heap."

"Have they ever been to school?"

"Never had none."

"Any Sunday School?"

"No reg'lar."

"But you want schools?"

"Yes, massa, we wants them bad; we wants our chil'en to be larnin' as well as dese yere in town, and if we cant hev a teacher then some on us is going to board the chil'un yere. The young un's must grow up to help and take keer of the old. But don' know what a fix we'se been in since freedom cried out. 'Pears like we lose almost all we yearn. We can' get land, wese 'bleeged to work for others, and wese get poor pay, and wese axed two prices for what we buys. Its hard times all the year 'cept a little while after the cotton is sold."

"But," said I, "a great deal of money is wasted by the Freedmen."

"I know that, massa, but can't waste when you don't hev. Then again when we *hev*, we don't want to do without everything we need."

I learned that there were about forty children in his neighborhood, and that the parents had been a long time trying to devise some way whereby they might obtain a teacher, without avail. I asked what they would do towards supporting one.

"Massa, can' say. We promise allus to do our sheer, but 'pears like we never gits any money to do with. The white people cheats us, and the Jews cheats us, and the niggers steal from one another, and there seems to be little chance for a man. People is so *viperous*! I reckon we could pay a dollar a month apiece, and we could find meat and bread and the like. Mebbe things would go wrong—can' say—and we could do nuffin."

This man represents a very large class of the colored people, whom as yet we have hardly reached, plantation hands. In my district there are about fifty plantations, containing about forty children and half as many grown people each, who could be gathered into the different schools, day, night, and Sabbath.

Many of these people are industrious, peaceful, frugal, having not *all*, if some, of the vices of those in the city.

There are many adverse influences at work to crush the negro. The planter, trader, bad Yankees, Jews and Catholics license, whiskey and tobacco, have each the hundred hands of Briareus, and all are stretched out to grasp, pull down and tear these poor ebony victims that here abound. The benevolent North has thus far stood between, and it must not yet withdraw from the field where such an unequal contest is being waged.

Sincerely yours,

W. L. CLARK.

SUNNY SIDE.

Pastors at the North often receive "donations," which kindly disposed editors mention under the heading given above. We love occasionally to chronicle such items in regard to our teachers.

ATHENS, Dec. 21, 1869.

To-day three barrels from Ogden came, and Miss Drake had them all ready to inspect when I came home. Of course, they must receive first attention, and so the allotted time has been busily, *happily*, GRATEFULLY devoted to them.

Beside these, there was one for Miss Beach, and another for Miss Burke. Could the donors have seen and *heard* us as we came to varied articles that were "so nice," "just what we have been wishing for," "splendid," "beautiful," &c., I am sure they would have been, at least, partially repaid for their thoughtfulness and generosity.

As mine were packed by my dear friend, Miss V———, who knew from personal experience what would be acceptable, you will not wonder that I was tempted several times to sit down, and give expression to my feelings in tears. Dear girl, she has done much of this while caring for a mother who is dangerously ill.

As she sent dried fruit, pickles, butter, honey, and varied other good things, and we have supplies from other sources, we hope soon that the family will be quite inexpensive.

I am your friend,

ELIZA C. AYER.

MISSISSIPPI.

Our friends will recognize the pen of Bro. Beals, our veteran pioneer, in the following letter from his new field of labor in Mississippi.

He has gone to Tugaloo to establish a Normal school for the state. A fine large building on a plantation of five hundred acres has been secured, and Mr. Beals is now engaged in fitting it up, and in putting up a dormitory for students from abroad. An Industrial and Agricultural department in connection with the school will in time render it largely self-supporting.

TUGALOO, Dec. 21st, 1869.

I cannot but hope you will be enabled to draw largely from the charity of the churches for this good work, and especially for this Mission in Mississppi. Morally the state is deplorably destitute, but I do not read the indications of Providence aright, unless this is the favored time to sow the good seed. Everything seems encouraging now. In the late election free principles triumphed notwithstanding a most bitter and desperate opposition. Over our especial work the clouds are lifting. Our day school prospers, with increasing interest and numbers. Existing under great difficulties in the absence of school room and seats and all the necessary apparatus, it still gives large promises.

The Sabbath school, too, bears the impress of divine blessing. It numbers nearly two hundred and its members (mostly adults) coming from one, to five miles, are quiet, attentive and earnest. In the closing exercises of yesterday, the earnest eye, the whispered responses during prayer, indicated that Jesus was there. Though our hearts were at first sad at the seeming absence of every moral sentiment, we began to find here and there congenial souls, in sympathy with Christ. Still we are surrounded with difficultties.

Seemingly, our work is and must be expensive. Society here is strangely organized. Commerce is in the hands of of German Jews; the land is owned by former rebels. Churches existing here were shaped and moulded in the absence of justice and humanity. All commodities for the poor bear fabulous prices, and sympathy for that class is unknown. Land-holders constitute but a moiety of the people, but would virtually re-enslave the people were it not that God (not the soul of "John Brown") is marching on to the triumphs of freedom. I cannot believe that the charities of God's dear children will be given you sparingly for this work in Mississippi. How our hearts rejoiced that you prayed for us at your annual meeting. Having sent us three hundreds of miles away to pitch our tents amid the shadows of semi-barbarism we want now money and prayer to rear the

altars and light the fires of freedom and righteousness. And we believe that through such instrumentalities, these children of ignorance, want and suffering will be brought to a better, happier and purer life through the blessing of Infinite Mercy.

Confident in these hopes, I remain
Your obedient servant.
H. S. Beals.

Gen. C. H. Howard, Dist. Sec. at Chicago, sends the following extracts prefaced by the remark that "Many of the *Teachers' Homes* are very destitute of comforts and even ordinary conveniencies. Are there not other churches and communities who will imitate the good example described below?

Meridian, Dec. 8, 1869.

The friends in Kenosha have sent a liberal donation to our Home, and I think you will be glad to know it. A barrel, and a bundle sent by express came yesterday, prepaid to Louisville, and a draft of $5.83, sent to me toward paying the express from Louisville to Meridian. I paid $6.65 here. It, perhaps, might be interesting to have a list of articles, but they are too numerous to mention, and I will give you only a general statement. Three breadths of pretty good carpet, sheets, and pillow-cases. table cloths, and towels, fifteen pounds of nice "home butter," dr ed fruit, canned fruit, jelly, crackers, and apples, one pound of good black tea. There is another barrel on the way for Miss Ward from her friends in Geneseo. The "Home" in Meridian is improving, though more homely than home-like, with its scant furnishing and rough walls.

A comfortable school-house and a neat little "cot" near it for a "home," would be a step in the upward way. Meridian is growing rapidly, and is likely to become one of the most important towns in this region. There is no visible reason why the people may not be brought to see the importance of having a good permanent school here. Thanks for the kind way you spoke of colored Nellie.* A home for more such, would save many from degradation.

Yours truly,
Sarah Mahony.

*An orphan girl adopted for education by this estimable teacher.

Life Pictures.

Drawn from nature, on the spot.

The first two letters below were written by our teachers—the one to a Sunday School in Ohio, the other to a pastor and wife in Mass. We are permitted to copy. Our readers will find them to contain fancy sketches. They are drawn to the life. The third letter draws one picture at the North.

Washington, 1869.

When we came into our new building with the Sunday school, which suddenly increased from three hundred to six hundred, you never saw a school so noisy.

Noisy! When Gen. Howard talked to them he had to raise his voice like a trumpet—as if he were giving orders in the midst of the din of battle.

I didn't see how we were going to arrange such a crowd. But it wasn't a month before they had improved wonderfully under their faithful teachers' management, and now I am happy to say, I think very few Sunday schools numbering six hundred and upwards are more attentive than is ours.

TARDY.

They have one great fault which wont be cured this year or next, I'm afraid. It is the fault of being tardy. The freed people as a general thing are *not up to time* — they come *drizzling* in to S. S., church, or prayer meeting. Perhaps it is because they have few watches or clocks: but I think not. It is one effect of slavery—for when forced to work without pay or hope of reward they learned to move slowly, and failed to know the value of a minute, but in this they are improving.

Another similar fault among them is quite common (especially among the

hildren,) they are irregular in attendnce; one Sunday, here; the next, at ome or somewhere else.

THE BRIGHT SIDE.

Many of them have amiable characers, gentle manners, great kindness of eart, and receive with simple heart-felt ratitude the least benefit.

There is Chloe Carter. She lives just cross the street. She has been the nother of *seventeen children* and does ot know where any of them are except hose who died young. They sold her hildren and now in her old age she ound her way to this city and here will probably stay till called to enter the ity whose gates are pearl. She is poor, nd she is rich, and very grateful for her blessings. Last winter after severe cold weather it moderated and as I passed her cottage she exclaimed "O thank the Lord for this *warm sunshine*; it so helps out the little wood we has!"

Many an earnest prayer was poured forth for hours of sunshine last winter, when whole families sat shivering over a few embers.

G. N. MARDEN.

CABINS ON THE "OLD FIELD."

Yesterday I went to see some families of Freedmen. The "Old Field" is just outside Columbus—the most of them live there. They have each built a plain cabin on a mere patch of ground; it holds just one room; going in, you never find a stove—always a fire-place with grim andirons on which blazes a cheerful fire. You are often surprised at the neatness, and the little exhibitions of taste. The pine boards are white and the hearth red. But you are often pained too by the dirt and poverty. The men are all away, working on farms, whitewashing, or at their trades, until night. May be they earn sixteen or twenty dollars per month. Outside a kettle of clothes is boiling, over a pile of burning sticks. Most every wife takes in washing—she earns nine dollars perhaps. One widow, earns twenty-eight, and sends her three children to our school. The eldest, a son, is remarkably promising—his bright dream is to go one day to Massachusetts. All these people know us and are overjoyed that we came to see them.

A HEROIC CHARACTER.

At the last place but one, Mrs. Andrews, a woman of strong character, though she can't read one word, came in from milking her cows. Five or six children stood around her; too young to be hers. "Whose child is that?" I said, pointing to one, *white*, with red cheeks, blue eyes and light hair. "My daughter's, she died last Christmas (every thing is Christmas) I has to work mighty hard to take keer of it!" "Where is its father?" "Father! chile 'pears how he wouldn't look at it—O no!" "But where is he?" "Down town here—a 'spectable white man!" These things are terrible, but as common almost as the beautiful snow flakes that fall in winter on our beloved New England.

ANOTHER TRUE WOMAN.

The last one, a woman who had taken to bring up (because she was an orphan) a bright little girl, a scholar of mine. She wanted me to walk out in her garden, she was so proud of it. A few years before the war, she had paid four hundred dollars for herself, and since had earned this home. "I am glad Eddie has so comfortable a home!" "Yes, I tries to do well by her, means to send her to school and let her learn how to earn her own living." "You have no husband?" "I had one, chile, but he runned away one day with another woman." "You don't care Aunty?" I said, looking at her cheerful face. "Fool-like it most killed me at first: I got over it now."

A DRUNKEN WHITE. BLACKS IN A CHAIN GANG.

By this time we came out to go home; the sun was setting. I saw a white man

—drunk—tumbled up against the fence. Just then four of the *chain gang* came along; one was a woman. I looked at the poor things dragging that heavy chain and ball, and with all and all my heart was heavy too. The creatures are condemned for a trifling offence—of course they are black.

TOPICS ON SUNDAY.

O dear! if I were a preacher as you are, Mr. ——, I could find much to preach about in this life. Christ's cause suffers sorely and the enemy seems almost victorious. The negroes used to sing some verses; one of the lines was this:

"Jesus is dead, and God's gone away."

I am sure I realize the reign of Satan here. Some day tho', the power of the Cross shall break through it all.

FORT MONROE, Nov. 13, 1869.

A young colored woman from Washington, a slave up to the time of the war, married, and then moved to Erie, Pa. She gathered a company of little children, white and colored, together at her house on Saturday afternoons and held a prayer-meeting. When I was in the city, I attended the meeting and told the children something about my work here. The youngest child, a little girl of six years brought a penny of her own accord. Mrs. Quinn did not want to take it at first, but the child insisted, and so she continued each time of the meeting to bring a penny. Mrs. Quinn then told the rest they might do the same if they wanted to, and they could give them to me when I came South, for the children. Out of fifteen or sixteen who at first attended, there were only six left, but nothing could keep them away. They gathered their S. S. papers together for me, nearly three hundred. We held a little meeting for the children, one evening in the (colored) church, there sat the six little ones in the front pew, and there lay the papers and the money on the table; the money collected being $1.01. I asked them what I should do with the money, and the universal answer was "Buy testaments for the children." As the number of children was small Mrs. Quinn thought after my departure, they would not have their meeting, but the little ones seemed so disappointed saying, "Why, what will we do on Saturdays?" that she still continued to meet with them. As all the children here have testaments, and we were about sending for a S. S. paper, I thought best to expend the money in that way. Four of the children are of one family, and a more interesting little family I never saw. They all seem absorbed in religious things.

A widow woman, aged forty-five, who learned to read before the war, and has still a thirsting after knowledge, comes every night to school. She gave me ten cents, and had just one left. As she put it in the bottom of the purse she said: "Do you see that, it is all I have left, but I will look around and see what I can do, and will soon have some more to keep it company. I am going on half meals, but that I will come to school, and pay for it too. I certainly am going to try to get a little learning. These old fingers are so stiff but I mean to rub them up a little, suiting the action to the word, and see if I cant learn to write some."

TEXAS.

Daniel D. Claiborne, Chief Justice of Colorado county, Texas, writes from Columbus, Texas, September 25, 1869: "The condition of the poor of Colorado county since the overflow has been extremely distressing; the loss of crops and comforts was bad enough, but in addition to this, many have lost health and others life itself from a distemper which prevails among blacks and whites. It is evident to me that unless

timely provision for the future is made many will suffer this winter for clothing, and in the spring for food. The straightened circumstances of those who have suffered from the overflow affects our charities. There is a class of persons here unfriendly to the freedmen who, though they know the improvidence and ignorance which prevail among them, know that many have lost *all* by the flood, and have neither money to buy food nor credit to obtain a loaf of bread, and are unable to get money in pay for their labor, yet spread the story abroad that there is little or no suffering among us. Egypt had her Pharaoh, and a mysterious Providence raised up Joseph, who provided against a seven years' famine and saved the people. May that same kind Providence provide us, though we be as wicked as the Egyptians, the means of escape from suffering consequent upon one year's scarcity. This, and that all our losses may be sanctified to our future welfare here and in the life to come, and in the end prove to have been blessings in disguise, has been my prayer from the first. My faith in God is strong that He will provide the means for our help, and that He will, in this wicked land of ours, make His name feared hence. I am content that His will be done, whether He move distant hearts to give us a mite from their abundance, or withhold from us, His name will be praised.

A Freedmen's Sunday-school, to be taught exclusively by white (Southern) teachers has recently been organized in Houston, Texas. We trust this praiseworthy example will be followed by many, not only in Texas, but in all the Southern States. Many hundreds of such schools ought to exist in different parts of she Southern States.

WILL FREEDMEN WORK?—The Galveston (Texas) *News* says: "We have heard of *many* negroes who have made fine crops this year on leased land, and who will probably realize from one to two thousand dollars each on their year's labor.

The second bale of cotton, the product of 1869, which arrived in Galveston, was grown by a freedwoman, who, with the aid of her own children, says the Galveston *News*, will gather some thirty or forty bales more, all of which she and her children have cultivated this season.

The name of the writer of the letter from which these items are copied, is not unfamiliar to our readers. A Southerner, yet a hater of slavery, his earnest appeals are entitled to much weight. Who will answer the question with which he closes his letter?

HOUSTON, Dec. 11, 1869.

I have perused with deep interest the last Report of the A. M. A. That with other interesting articles in December number of "American Missionary," has aroused my enthusiasm for your great work—the evangelization of the Freedmen of the South, and the hosts of Chinese which the Providence of God is sending to our land—the latter no less important than the former. Being a life-long hater of slavery, though a native of the South, and spending my life among the "peculiar institution," I have always believed God had an important design in raising up the A.M.A. With the martyrs—its sympathizers—Lovejoy and others, I have always had a fellow feeling. I now look upon them as among the noble army of martyrs—"part of the host which have crossed the flood while part are crossing now."

Will you allow me to add a few words in regard to the Freed people of Texas, constituting about a quarter of a million, whose educational and evangelical status is deplorably low, and who much need your liberal aid. Through means of the efficient corps of missionary teachers which you so nobly and liberally sustained, a large number have been taught, and a still larger number are being taught to read. The next great want of such is *suitable evangelical reading matter*. Through what source can such a supply be obtained?

Yours fraternally,

JAMES BURKE.

American Missionary.

NEW YORK, FEBRUARY, 1870.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

WELL DONE.

Our Church in Savannah, Ga., has had the usual experience of young churches —no house of worship, no land on which to build, and no money to obtain either.

But the pastor of that Church—Rev. Robert Carter, a colored man, once a slave—has shown that where there is a will there is a way, and that there are unexpected ways which they that trust the Lord find out. The following extract from a letter of Bro. Carter's will tell the story:

"I wrote you sometime since that I had petitioned the *city authorities* for the grant of a lot on which to erect a Church. I am pleased to inform you *that the petition was granted*, Dec. 8th. The lot granted is worth from $1500 to $2000, and is located about three or four squares from the Beach school building."

Bro. Carter proposes to follow up this success by soliciting funds to build the Church, from *people in Savannah, white and colored*, and after thus beginning at home, he may come North for help, and we should not wonder if people here would be glad to see and aid such a man, and such an enterprise.

STORER COLLEGE—DEDICATION.

The *Morning Star* contains an interesting account of the dedication at Harper's Ferry, W. V., of the buildings devoted to the uses of this college. We congratulate our Free Will Baptist friends on their fine buildings, their glorious location and the gratifying success that has attended their efforts on the classic ground where the Potomac and Shenandoah meet.

BOOKS! BOOKS!

The call found in our Charleston letter, for books for reading and reference —something better than dime novels— is proof of progress, and a guide to the benevolent.

But let us, though beggars in behalf of the Freedmen, venture to suggest to kind hearted people that *dull books* that nobody will read, are no better for Freedmen than for other folks—perhaps not quite so good.

SELF-HELP.

We have heretofore referred to the gratifying fact that the Freedmen are aiding in the support of our schools. Our columns of "Receipts" evince this more and more every month.

The following taken from a letter of one of our teachers, gives a pleasant illustration of this self-help at a self-sacrifice, but it also shows that *without our help the schools must have failed.* This may stand as a fair representation of many other cases.

"I think it would be well for those at the North who so freely give for the education of the freed people, to know that they help a people that are making great efforts to help themselves; had we not come here with pledged salaries; had the donations that have reached us been withheld, doubtless the Freedmen and ourselves in trying to do all, would have become disheartened, and the school work have been a failure.

"We told the people last fall that the A. M. A. would pay our salaries, and furnish our home, but that they must meet every other expense. This they have done promptly and cheerfully. They have raised an average of $68 per month.

"As I visit them in their little cabin-homes, and see there so little of comfort and so much of want, I feel that they are doing well."

THE AMERICAN ORGAN AND MELODEON.

We take much pleasure in calling the attention of the musical public to the above named instruments, manufactured by S. D. & H. W. Smith, of Boston, Mass. To the former of these gentlemen we have been much indebted in past time,

but he has just put us under fresh obligation by the donation of two beautiful melodeons for the Congregational Churches recently established in Beaufort and Wilmington, N. C. He has, herewith, our thanks, as he will have the thanks of many whom they will lead in the service of song in the house of the Lord.

Observations in the South.

BY SECRETARY STRIEBY.

Southern Agriculture.

The man who can make "two blades of grass grow where one grew before," has had his praises sufficiently celebrated in agricultural papers and in speeches at agricultural fairs; but he is not a whit more a "benefactor of his race" than the philanthropist who shall make *clover* grow in the South. Beauty and Plenty would follow that man's steps.

We at the North have blamed and derided the Southerner for his shallow cultivation, and the speedy abandonment of his land, but the truth is that while some of the land in the South is the richest in the world, a good deal of it is fit for no deeper or longer cultivation than he gives it, without clover or manure. "The coming man" with his clover is yet to appear, but the search for manures is beginning to be made. Shell, muck, lime, &c., are resorted to with success.

These high themes are beyond the colored man. With him the first great thing is to get the land—then the hut—then the team—then the means of living till the first crop "is made." I have met with those who were quite anxious on these points. At Wilmington our superintendent has had some plans for buying a large tract of land to be re-sold to colored men, and the rumor of this has made "no small stir" out that way. Three stout colored men, each having a family, called on the superintendent the evening I was there. The conversation ran about in this wise:

"Would you like to get some land?"

"We'd be mighty glad to do so. We'd do anything we could to get it."

"Have you any money to pay for it?"

"No."

"To buy teams?"

"No. We have nothing."

"Would you be willing to live on little till your first crop is made?"

"We'se doin' that now, is'nt we?" said one turning to another with a smile.

"Yes sir, *we'se used to that.* We'd live on almost nothing, and work day and night."

"But how would you do about teams?"

"We'd work de first crop wid de hoes and do wid'out teams."

Ways of the World.—Lessons Learned Early.

Our train made an unusually long stop at a small town located in the dreary stretches of piney woods in North Carolina. I sauntered about the depot which was graced with more than the ordinary number of loafers, apple boys, &c.

I found myself addressed by a modest voice behind me. The speaker was a little black boy, not more than six years old, dressed in good but cheap clothing. As I turned to him he repeated his question:

"Don't you want me to make you a peach?"

"How can you make me a peach?" said I.

"I just takes off my cap, makes a bow and says it."

"O, a speech?"

"Yes, sir."

"Where did you learn to make a speech?"

"I goes to school here to a white lady—from the North, sir," with emphasis on the last words.

"How do you earn your living? Have you a father and mother to help you?"

"Mother's dead. I does chores, runs errands, and makes speeches."

"Well! Make a speech."

The cap came off, the bow was made, and a speech about the "flag," "liberty," &c., was given in very good style. I gave a dime. I was not the only auditor. The whole group of apple, orange and pea-nut venders were there—and at the close of the speech some of the other passengers had come up.

"What is going on here?" said one of the latter. I explained briefly.

"Let us hear it again. The same speech."

"No! no!" said the pedler boys, "give them another speech."

"The cap came off, the bow was made, and "The Spider and the Fly" was commenced. The whistle sounded and there was a thrusting of small change upon the boy, and a hasty retreat to the cars. But it was a false alarm. We had to wait longer.

I looked out of the window to see what had become of my young orator. I saw him making zig-zag courses, followed by the whole crowd of juvenile pedlers. I went out to see fair play, for he was evidently pressed to divide the spoils.

"You have no right to take his money," said I, "he earned it as much as if he had worked for it."

"That's what I say," said the oldest boy in the crowd. There was silence, and I was just turning to go away with the feeling that justice had triumphed, when one of the boys ventured to say, "He owes that boy five cents."

"What does he owe him for?"

"Apples."

The ice was broken, and a chorus of voices chimed in. "He owes him," "He owes me."

"Mister," said one of the older boys. "He owes us more'n all the money he's got?"

Another boy capped the climax by asking triumphantly: "Mister, ought'nt he to pay his debts?"

"Why yes, of course."

But the case was becoming altogether too complicated for my time or ability, and I turned back to the cars, pondering how early the lessons of life—shrewdness, extravagance, debt, easy come, easy go—were learned, by little blacks as well as whites.

ITINERARY.

BY SECRETARY STRIEBY.

Macon, Ga.

In one of the most delightful locations in this fine old town, stands the "Lewis School," the "Norwich Chapel," and the "Teacher's Home." The first was named in honor of Gen. Lewis, a Bureau officer—a Christian gentleman; the second was built by funds contributed in Norwich, Conn., and named accordingly. The last is the property of Mr. J. A. Rockwell, of Conn., but is used as the home of our teachers. These buildings are devoted to the educational and religious uses of the American Missionary Association; and the excellent minister, the superintendent, and his assistant teachers are making very efficient use of them.

I have not mentioned all of the buildings. Six months ago there was, on the most conspicuous corner of the lot, a small house used as a dwelling before the war. It had once evidently been neat, but at the time I speak of, it was dilapidated and ready to tumble over. I then expressed the hope that it would soon be removed. Great was my surprise now to see it righted up, some additions made to it; and on going in, to find it a most conveniently arranged parsonage for the pastor of Norwich Chapel, who by a small expenditure of money and a good deal of Yankee skill had made the transformation!

How cosy that little parsonage! How

pleasant for the teachers to drop in; it seemed like home in New England! How inviting too for the people. I had an instance. While chatting with the pastor and his wife, a rap was heard at the door, which being opened showed a large, but rather poorly dressed colored woman leaning on a staff. She was non-plussed at seeing a stranger and would not come in. But after a little pleasant talk, she made known the object of her call. It was to present the minister with *three turnips!* She was sorry she had nothing more to give, but they were very thankfully received. I judge their value, in the estimation of earth and heaven, to be just "*two mites which make a farthing!*"

But the *outside* of that parsonage! The old part showed the faded paint, the new part had no paint at all! It was almost as much of a disgrace to the pleasant corner as when ready to tumble down.

"Some hope was held out!" said the pastor, "that the Association would furnish the paint. I would gladly put it on."

"But the 'big debt' you know," said I suggestively and deprecatingly.

"Yes! yes! I know," was the sad response.

That "big debt!"* How it every where is the club with which I am compelled to knock down little endeavors for improvement—nay, sometimes for absolute necessities! O that somebody that has no debt would wipe this out—or at least give the means to paint this parsonage!

But the best thing is yet to be told about our workers at Macon. They are most importunate in prayer and earnest in endeavor for revival influences. A cloud of Divine influence seems to hang over them. Mercy drops are descending. We hope that ere long the plentiful shower will come.

* We presume our readers know pretty well what this means, but if any do not, we are glad to explain that the treasurer of this Association reported at the last Annual Meeting, a debt of $83,000, as resting upon it!

Andersonville.

Accompanied by a colored boy as a guide, I walked from the depot to the stockade, over the road that had been trodden by "the boys in blue," with more sadness than if they were marching into deadly conflict. Standing within that dreary palisade, now crumbling and so silent, how quickly imagination re-peopled it with its insolent guards, wretched prisoners and inexpressibly dreadful experiences—death sometimes the most welcome of these!

How great the contrast:—a secretary of the Association that supports negro schools, a neatly clad colored boy, a pupil in those schools, and a school itself near at hand in the old rebel hospital buildings—and none to molest or make afraid!

A short walk along the ridge towards the railroad, brought me to those buildings. Here two ladies teach the colored school. Here will assemble to-morrow (Sunday,) the little colored church to celebrate the communion service. The teachers trust in God and are safe. When the school was first established, angry faces of white men used to be seen peering in at the windows in the evenings. The colored people proposed to form a guard to defend the premises. The teachers said: "No! that will only provoke an assault. We will trust the Lord." Those colored men are still vigilant. I asked the teachers: "Are you safe from harm here?" "O, yes! there is nothing to fear, but our colored friends are constantly on the look out. A few days since we went in a buggy to make a visit. On our way back a wheel gave out, and we were delayed. Soon five or six colored men came with muskets on their shoulders to see if any thing had happened!"

That isn't bad. Didn't somebody once say something about trusting in

the Lord and keeping the powder dry?

Jacksonville, Fla.

Here I met three old friends of our cause—each a representative man in his sphere. Capt. Wilder, active in promoting the growth of this flourishing town; Mr. Coan, the cashier of the Freedmen's Bank, which is *the* bank of Jacksonville; and Mr. Chase, the State Superintendent of Schools in Florida. These friends remember the dark days of toil and persecution—appreciate the progress of the present hour, and are fully alive to the great work yet to be done in the South.

One of these friends took us to task. "Your 'American Missionary' gives Gen. Howard credit for what he has done, and not a bit more than he deserves, but you don't seem to appreciate, or at least don't sufficiently set forth the honor due to the *teachers*—the real field workers." We put in an instant and emphatic plea of "not guilty," to the first count of the indictment—that of not appreciating, and confessed judgment, in part, on the second—that of inadequate mention—with promise of amendment.

Our Normal School here occupies a fine building, pleasantly situated—as much so at least as anything can be amid the ever-present sand—and the school itself is well-regulated and flourishing. Here however, as elsewhere, the Christmas holidays must pass before the full number of pupils will be in attendance.

CASTE IN WASHINGTON.

The recent attempt to exclude the daughter of Rev. Sella Martin from the public schools in the National Capitol—on account of a slight tinge of colored blood—met with fitting rebuke from the press.

The editor of the *Advance*, Rev. Dr. Patton who was associated with Mr. Martin in a mission in behalf of the American Missionary Association in Scotland, gives some interesting statements and reminiscences as to the standing of Mr. Martin across the water.

Referring to Mr. Martin's first visit to Great Britain, the *Advance* says:

"He was received into the highest social circles, was honored with the friendship of John Bright and the Duke of Argyle, preached in the pulpits of the most distinguished clergymen of various denominations, and was a favorite orator on all Scotch and English platforms. His fame reached the ears of Queen Victoria, who, through her favorite Presbyterian chaplain, Rev. Dr. McLeod, invited him to a private interview."

In respect to Mr. Martin's second visit, when he was associated with Dr. Patton, the latter says:

"Mr. Martin was received with distinguished consideration by the General Assemblies of the Established and the Free Church of Scotland, which listened with delight to his eloquent remarks. Rev. Dr. Cook, the moderator of the former body, invited both members of the delegation to a large public breakfast, which he gave at the fashionable Douglass Hotel. His three charming daughters were with him, and when he was about to lead the company to the breakfast room, he offered his arm to the eldest, asked the writer to do the same to the second, and Mr. Martin to escort similarly the third; and thus they passed in to the head of three long tables, at which his daughters respectively presided. A few days later, Lord and Lady Bellhaven—who were temporarily occupying Holyrood Palace, by virtue of his presiding in behalf of the Queen as the Royal Commissioner in the Established General Assembly,—invited the American delegation to an evening company at the Palace, where they met the Earl of Selkirk and distinguished civil and military personages, and many ladies of the highest social position. One of the latter, of marvellous beauty, was the attraction of all eyes, and in the course of the evening, Lady Bellhaven inquired, "Where is Mr. Martin? I want to introduce him to my friend, Miss C. She is one of the handsomest, wealthiest and most amiable young ladies in Great Britain." Finding Mr. Martin, she led him across the room to Miss C., who received him with the utmost cordiality, and they engaged for some time in lively conversation. Two days later, Lord Bellhaven invited the delegation to dinner in the Palace. Twenty-six sat down to the table in royal style, and Mr. Martin received attention equally with the other

uests, and was invited by Lady Bellhaven visit them at their own place in Lan-rk.

This is the man whom the City of Washington cannot recognize! whose aughter must not be suffered within her hite public schools! Men who, if visit-ng Great Britain, could not obtain admit-ance into good society, where Mr. Martin as an ever welcome guest, are pronounc-ng his children unfit associates for their wn!

We are glad that the nation and its apitol were saved the disgrace of ex-luding Miss Martin from the schools. he remarks of the *Advance* are none oo severe against those who tried to ecure her expulsion.

CHINESE IN CALIFORNIA.

One of our former missionaries at ndersonville, now resides in California. he writes:

Nothing in your letter so gratified me s the mention of the resolution of the A. M. A." at the annual meeting, re-arding the Chinese work. The first issionary work which opened to my and here on the Pacific coast was just n advance of the A. M. A.'s resolution.

The cook of the ranche was Ah Tye, native of the "Celestial Kingdom." He showed anxiety to acquire the En-lish language, and what could I do ut embrace the opportunity so long ought? His lesson began about a nonth since, rather irregularly at first, s I wished to test his desire, now he as daily lessons, reading and spelling ith some ease words of four, five and ix letters. If all are as teachable as he, give joy to every one engaging in the ork of instructing them.

Now I think I want to be under the Old Flag" again. Will you give me n A. M. A. commission? * * *

THE NATIONAL LABOR CONVENTION,

ccently held in Washington, D. C., ook wide views of the future of the olored people, and of the agencies dapted to their elevation. We find that the following Preamble and Resolutions in reference to this Association were offered by Rev. J. Sella Martin, and adopted by the convention:

Whereas the American Missionary Association is the principal national society working in an educational direction among the colored laborers of the South, expending at the present time more than $350,000, and employing more than 500 teachers and missionaries among these people; therefore

Resolved, That this Convention tenders its hearty thanks to, and express its full confidence in, this Association and other kindred societies, and calls upon the colored working people of the country to support these benevolent labors by sending their children to school, and by contributing to their funds.

FOREIGN.

THE CHINESE ON THE PACIFIC COAST.

From *Daily Tribune*, Dec. 7, 1869.

PROTECTION SOCIETY.

The San Francisco Chinese Protection Society has prepared a long report of the numbers and condition of the Chinese in California. We find in the report the following interesting facts: All the Chinese in California, from the richest merchant to the most wretched-looking rag-picker, are all directly or indirectly under the supervision of what are known as the "Six Companies," organizations similar in their operations to our express companies. These companies are managed by Boards of Trustees residing here, but having their chief offices in China, who are directly under the control of the Chinese Government. The managers of the branches in San Francisco keep a record of every man, woman, and child who arrives in California; also, a list of all who return, die, or leave the State, consequently it is not difficult to ascertain the actual number in California through the books of these "Six Companies." The number of the dead is obtained by their bones exported to China. The Companies employ a large force of men to collect the remains of their countrymen, wherever they can be found. These bone-gatherers send their collections from all the adjoining States and Territories for shipment by steamer to Hong Kong, no Chinaman so poor or degraded to leave his bones unhonored. The bones of every Chinaman

who dies on the passage to this country are preserved and sent back. The Six Companies collect and remit to China the savings of the Chinese, aggregating from $20,000 to $100,000 by each steamer. This amount is made up of thousands of small sums from $2 to $100, which are sent by the poorer class of Chinamen to their parents or friends, either as presents, or to aid them in coming to this country, precisely as our Irish and German fellow-citizens have been doing for years. These Companies also carry thousands of small packages of American and European manufactured goods, sent as presents to the "old folks at home." These "Friendship's Offerings," are distributed throughout the whole Chinese Empire, and are more effective instruments for introducing some of our "Yankee Notions," than either ministers or missionaries.

The objection to the Chinese coming to this State on the ground that they are "coolies," or not free agents, is so easily refuted, that it is remarkable that such a delusion should be entertained by any citizen of the United States. No Chinese emigrant can leave any of the Chinese ports for this country without a permit from the resident American Consul, whose duty it is to see that every one of them goes on board free, and to satisfy himself of that fact before giving his seal to their pass. In this State there is an Emigration agent, whose duty it is to see that those who arrive are the same that were passed by the Consul in China. Our State laws would prohibit their landing were they not free when they arrive here. They are not mere "coolies" or "peons" because they come here under the auspices of business men of their own nation. The following table shows the number of Chinamen who have come to California, according to the books of each of the "Six Companies;" also the number who have thus far returned and died:

Company.	Arr'd.	Ret'd.	Dead.	Rem'g.
Ning Yeang	46,867	16,262	3,487	27,118
Yeang Wo	28,207	4,295	2,086	21,826
Sam Yup	15,023	3,202	987	10,834
Hop Wo	25,002	4,407	1,878	18,717
See Yup	19,111	8,045	1,005	10,061
San On	4,376	1,112	983	2,281
Total	138,586	37,323	10,426	90,837

Of the ninety thousand eight hundred and thirty seven who remain, about forty-one thousand are still in California, and about forty-nine thousand five hundred are in other parts of the country—Nevada, Montana, Idaho, Oregon, Colorado, Utah, along the Pacific Railroad, and in the Southern States. Of the forty-one thousand in California, there are only four thousand eight hundred women and girls, and three thousand male children. There are only eighty Chinamen in the State Prison.

The Chinese Protection Society was organized in order to provide a force of police officers to specially protect Chinamen. These officers patrol the city, day and night; each has a district under his charge, and is responsible for the apprehension and conviction of every person who molests the Chinese. Each officer makes a written report daily of the occurrences on his beat, giving the names and residence of men and boys who have molested them. No arrests are made except in cases where there is abundant evidence to insure conviction. A great many persons have been notified that they are being "looked after," and about a dozen have been arrested, six of whom are now in Jail, serving out their sentences. It is a significant fact that every person arrested is an Irishman, and the children who give the officers the most trouble are of Irish parentage.

From New York Daily Times.

MADAGASCAR.

Religious Revolution—The Queen Burns The Royal Idols, and with Her Aristocracy Embraces Christianity.

From the Daily News, Dec. 24.

A remarkable religious revolution has taken place in Madagascar. We learn from a letter from Rev. W. Pool, dated from the capitol on the 23d of September, and published in a weekly contemporary, that the Queen has had the royal idols publicly burned, that she and her aristocracy have embraced Christianity, and that the whole province of Imerina, in which the capital is situated, has followed the example of the Government. The Queen embraced Christianity early in the year, and has all the Summer been building a chapel royal. Meanwhile, the wooden fence around the Temple of the great national idol has been pulled down, and the priests assumed a threatening aspect, even hinting that their god had medicine which would avenge him on the heretic Sovereign. On the 8th of September they came in force to the capital to claim their rights as nobles. A council was called, and it was decided to send the Chief Secretary of State and other high officials to the sacred village, seven miles from the capital, and burn the idol before its keepers returned. They set off the same after-

noon, and by an authority from the Prime Minister seized the idol's house. The wood of the fallen fence was collected, and a fire was made, and the contents of the temple were brought out to be burned. First, the long cane carried before the idol in processions was thrown in; then twelve bullocks' horns from which incense or holy water had been sprinkled; then three scarlet umbrellas and the silk robe worn over the idol by the keeper who carried it. Then came the idol's case —the trunk of a small tree hollowed and fitted with a cover; and last of all the idol itself. Hardly any of the present generation had seen the god, and great was the surprise when he was produced. Two pieces of scarlet silk about three feet long and three inches wide, with a small piece of wood about as big as a man's thumb inserted in the middle between them, so that the silk formed as it were two wings, was the great god of Madagascar, whose touch was sanctifying, and whose nearness was preservative. "You cannot burn him, he is a god," said the people. "If he be a god he will not burn," said the officers; "we are going to try," and held it on a stick in the fire, that the people might see it as it was consumed. The victory was complete. Next day four other idols shared the same fate, and the rest followed. One was a little bag of sand; another consisted of three round pieces of wood united by a silver chain. The people looked on in wonder, and when the process was over, seeing that they had now no gods to worship, they sent to the Queen to ask what they were to worship for the future. The Government, says the *English Independent*, adding to the information contained in Mr. Pool's letter, thereupon appealed to the native Christians to send Christian teachers, and they at once responded. It was found that of 280 towns and villages in Imerina, 120 already had Christian churches, and teachers were at once found for all the rest. This movement, which is remarkable for its purely native origin, is another proof that in certain stages of civilization nations may be converted by authority. The conversion of Madagascar has been accomplished in the nineteenth century much as that of the Saxons was accomplished in the sixth. The iconoclast is the reformer's forerunner. To overthrow a fetish worship, the fetish itself must be first destroyed.

Frightful Fanaticism.—A new sect of religionists has appeared among the many fanatical sects of Russia, whose creed and practice are most shocking and incredible. Its prophets recently appeared in one of the provinces of the empire, preaching self-destruction by fire as the only sure road to salvation. The ignorant and superstitious peasants readily received the horrible doctrine. In one large village, *no less than seventeen hundred persons* gathered in some wooden houses, and having barricaded the doors and windows, deliberately set them on fire and perished in the flames.

A Powerful God.—A Burman deacon, in telling one of the missionaries of his former experience as an idolater, said that he once purchased a large idol, which he placed in a temple and worshipped daily. After some time he noticed that large holes had been eaten in it, and knocking on it, two or three large rats ran out. He was so indignant that the god he worshipped could not defend himself from rats, that he seized a club and pounded it to pieces. The old priest exclaimed with horror, "Young man, what are you doing?" "I am knocking to pieces my god," he replied, "which cannot defend himself from rats." He lost his confidence in idols from that time, and never purchased another; and when he heard the gospel, he at once embraced the truth that was able to save him.

Fifty years ago the Moravians expressed the belief that a single church edifice would suffice to convene all the Missionaries and all the native converts in all the mission fields of all the Missionary Societies in all the world. That little company has now grown to 1,800 missionaries, 8,000 native preachers, 300,000 communicants, and more than a million nominal Christians.

At Madrid, in Spain, on the very spot where lie the remains of 36,000 martyrs who suffered during the time of the Spanish Inquisition, a Christian man stands with a Bible in his hand and offers one of the Gospels of the New Testament for half a penny. Hundreds are disposed of in a few hours.

Scattered along the Zulu coast, in Southeastern Africa, are twelve American missionary stations. The first was established in 1835, thirty-five years since.

The native church at Hilo, on the Sandwich Islands, has averaged a contribution of $100 a month at the missionary concert for the last six months. Can any American church show so honorable a record.

CHILDREN'S DEPARTMENT.

—:o:—

WHAT LUCY DID FOR JESUS.

Lucy was only eight year old, but she was a disciple of the Lord Jesus. On her way to Sunday-School she noticed a shop wide open. This grieved her. She knew that a woman who kept her store open on the Lord's day could neither love nor respect her blessed Master. So Lucy set her young wits to work in search of some plan by which the woman could be induced to close her store on the "pearl of days."

What do you think she did? Go to the woman? No, she felt that she was too young for that. So she took a tract about God's great love in giving his son to die for the sins of men, and quietly slipped it into the store as she went to Church.

The next Sunday Lucy looked to see if the shop was closed. Alas! it was open again. The child sighed, but pushed another tract into the shop. It was about the love of Jesus.

The next Sunday showed that the tract had had some effect, for the shutters were up in the store, though the doors were still open, and the store-keeper busy with her customers.

Lucy now pushed in a tract called "The Sinner's Friend." This finished the work. Next Sunday the store was closed. Lucy was delighted. God had given her a great victory.—*S. S. Advocate.*

BLACK, BUT BRAVE.

A master-cooper called upon a black man in Ohio, and wished to purchase some stave timber. The black asked for what purpose he wanted the timber, and received for answer, "I have a contract for a thousand *whiskey* barrels."

"Well, sir, was the prompt reply," "I have the timber for sale, and want money; but no man shall buy a stave from me for that purpose."

The cooper was indignant to meet with such stern reproach from a black, and called him a "nigger."

"That is very true," mildly replied the other. "It is my misfortune to be a negro; I can't help that; but I *can* help selling my timber to make whiskey barrels, and I *mean to do it.*—*The Well Spring.*

A CHILD'S FAITH.

"WILLIE," said a little orphan boy to his brother, "now we are all alone in the world; father, and mother, and auntie are gone, and there is nobody to take care of us; what shall we do?"

"O, I am not afraid," said Willie; "don't you remember the verse that dear mamma taught us? 'When my father and mother forsake me, then the Lord will take me up.'"

THE BIBLE WAY.

A Christian merchant, who, from being a very poor boy, had risen to wealth and renown, was once asked by an intimate friend to what, under God, he attributed his success in life. "To my prompt and steady obedience to my parents," was his reply. "In the midst of many bad examples of my own age, I was always able to yield a ready submission to the will of my father and mother, and I firmly believe that a blessing has, in consequence, rested upon me and upon all my efforts."

THE CHILDREN.

The very certain fact is that our schools of theology will never make qualified preachers till they discover the existence of children. Dr. Tyng, who has preached to children every week for a score of years, with such results as might have been expected from this labor, said years ago, of the minister who devoted himself to adults exclusively: "I should like to know how Satan would want that minister to be more completely mounted and equipped by his side, Satan saying to the preacher, 'Now, you just stand there and fire at the grown people, and I will stand here and steal away the little children—as the Indians catch ducks, swimming under them, catching them by the legs and pulling them down.'" And so says many another faithful preacher.—*Pres. Monthly.*

SINGING, A POWER FOR GOOD.

An intoxicated sailor came to the Home in Philadelphia, and was induced to sign the pledge and go to the Sunday-school. The Superintendent's address affected him somewhat; but when the infant class came to sing "Come to Jesus" his heart melted within him. The big tears coursed down his cheeks, and his whole frame quivered with emotion. He attended the evening meeting, and went home in agony to spend the whole night in prayer, "trying to come to Jesus," the song of the little children constantly ringing in his ears. He found peace at last; and now the story of how he was brought to Christ through the Sunday-school and the song of the children are ever on his lips.—*Miss. Visitor.*

POETRY.

RESOLUTION.

If you've any task to do;
Let me whisper, friend, to you,
Do it.

If you've anything to say,
True and needed, yea and nay,
Say it.

If you've anything to give,
That another's joy may live,
Give it.

If you know what torch to light,
Guiding others through the night,
Light it.

If you've any debt to pay,
Rest you neither night nor day,
Pay it.

If you've any grief to meet,
At the loving Father's feet,
Meet it.

If you're given light to see,
What a child of God should be,
See it.

Extracts from Business Letters.

SELF-SACRIFICE.

One of the District Secretaries sends us the following. We commend its exhortation to attention, backed up as it is by such practical illustration.

Enclosed, please find a Christmas present for the Freedmen, whose wants lay so near our heart. Since you last heard from us, my children and I have all been very sick. God has mercifully spared our lives, and I desire to make this little thank-offering to him, through your society, knowing of none other more deserving.

This is not given of our abundance, else it were many times larger. Since my residence in,——, (nearly two years) I have not indulged in the purchase of a single new dress, and my winter wardrobe is made quite neat and comfortable, by the refitting of a black habit I have had for fourteen years. I do wish Christians would look over, and fit over what they already have which is respectable, and save some of the money so freely expended in adornments, to replenish the exhausted treasuries of our Benevolent and Christian charities. It is more blessed to give than to receive.

Truly yours, S.

A New England brother, seventy-eight years of age, dependent upon his daily labor for support, sends his mite; another comes from Massachusetts, collected by a little boy; yet another New England friend who has among the freedmen writes: "Though I have taught seven years in the Boston schools, and as many more in other cities and towns of our country, I never saw children so anxious to learn as the colored children of Newberne. It was a pleasure to instruct them."

If the colored people can be informed of the ignorance, slavery and misery of those countries under Romish influence—its barbarities, its exactions from the poor, and the efforts made by many to throw of this yoke—and of the sympathy of the Pope with those who wanted to perpetuate slavery in the rebellion, we may thus prepare them to resist the bad influence of Romanism, and the efforts of the young colored men now being educated in Rome.

To aid to this end you have ten dollars inclosed.

GRASSHOPPER FALLS, KANSAS,
Sept. 17, 1869.

I should have sent this small donation several weeks ago, but for the uncertainty of the mails; there is complaint of late, and I have lost in that way. I can do but little, and do not like to see a dollar lost that is intended for the good cause. I think it will now go safe, and I pray that thousands may flow into the treasury, so that the society may not suffer for want of funds.

Very respectfully,
CURTIS HOWE.

ROXBURY, Dec. 24th, 1869.

Treasurer of A. M. A.—I received a circular from your Association some time ago soliciting in its behalf: being short of funds at the time, and naturally a little dilatory, please excuse an old man in his eightieth year if not so punctual as some others.

Always sympathising with the oppressed and downtrodden I gave all my influence from the first to the anti-slavery side of the question..

The order come, the yoke was broken, the fetters snapped, millions were thrown destitute on the charity of the nation. To assist in sustaining that charity the enclosed $5 is given.

Yours &c. ——.

A sketch of the life of ARTHUR TAPPAN is in preparation, and persons having any letters from him on philanthropic or religious subjects, or well authenticated facts of interest, will confer a favor by sending them or copies of them to

LEWIS TAPPAN,
206 Degraw Street,
Brookiyn, N. Y

RECEIPTS

FOR DECEMBER, 1869.

MAINE, $446.33.

Bangor. Hammond St. Cong. Ch. $78.76, J A. M. 50c..... 79 26
Bath. "A Friend" $150., Winter St. Cong. Ch. $24.60..... 174 60
Brunswick. Cong. Ch..... 17 00
Dennysville. Peter E. Vose, b. of C.....
Eastport. B. of C.....
East Sumner. M. C. Sewall and Others.. 1 35
Gardiner. Cong. Ch..... 20 00
Gorham. Cong. Ch..... 42 12
Lewiston. Pine St. Cong Ch..... 54 00
Limerick. Miss C. A. Hayes, b. of C.....
Litchfield Corners. Cong. Ch..... 15 00
Monson. Rev. R. W. Emerson..... 11 00
Norridgewock. Cong. Ch. (addl.)..... 1 00
North Brunswick. Miss E.T.Hayes,b. of C.
North Dixmont. Mrs. A. Howe $1., Others $1..... 2 00
Portland. L. A. Small..... 1 00
Rockport. John Parsons..... 3 00
Sweden. Rev. J. Cunningham $7., Elisha Locke $5., J. E. Cunningham $2..... 14 00
Warren. Cong. Ch..... 11 00

NEW HAMPSHIRE, $508.42.

Amherst. Ladies' Benev. Ass'n 3 b. of C. Val. $85., and $4.50 *for Freight*..... 4 50
Candia. Cong. Ch. $20.50, Mrs. L. Lane $1. 21 50
Exeter. Hepzibah Ellis..... 1 00
Fitzwilliam. Cong. Ch..... 71 74
Jaffrey. Cong. Ch..... 11 00
Keene. Miss Sarah Towns..... 5 50
Lisbon. Mrs. Amos Parker and Others, 2 b. of C. and $2. *for Freight*..... 2 00
Manchester. First Cong. Ch. $213., C. B. Southworth $30 to const. MARIA CATHARINE ADAMS, L. M..... 243 00
Nelson. Cong. Ch..... 15 00
Orford. Dea. Willard $2., Dea. D. 50c..... 2 50
Orfordville. Cong. Ch. $9.68, N. Rugg $6., Rev. N T. Carter $5..... 20 68
Pembroke. Individua's..... 1 75
Peterborough. Mrs. Ephraim Holt $5.25, Miss Hannah Holt $2..... 7 25
Temple. Ladies, b. of C.....
West Lebanon. Sab. Sch. Miss'y. Ass'n.. 100 00
Winchester. Mowry Saben..... 1 00

VERMONT, $531.73.

Bennington. Cong. Ch. to const. SAMUEL S. SCOTT, L. M..... 32 73
Bethel. Cong. Ch..... 17 83
Bradford. Cong. Ch..... 52 25
Brattleborough. "Friends," $100., *for School House, Union Springs, Ala.*, Center Cong. Sab. Sc'., $20..... 120 00
Coventry. "Friends," *for School House, Union Springs, Ala*..... 12 00
Craftsbury. Cong. Ch..... 21 30
East Hubbardton. MRS. B. ALLEN, bal. to const. herself L. M..... 10 00
Fairlee. Union Coll..... 10 81
Georgia. Cong. Ch..... 13 50
Granby. Miss B. Rice..... 1 00
Greensborough. Cong. Ch. (addl.)..... 2 30
Hartford. White River Cong. Ch..... 61 10
Manchester. Cong. Ch. (addl.)..... 3 00
Marshfield. A. Boyles..... 2 00
North Cambridge. Mrs. A. K. Ellsworth $5, Mrs. H. Ellsworth $1..... 6 00
Norwich. Cong. Ch..... 34 00
Peacham. Cong. Ch..... 29 00
Pittsford. "A few Friends," by Jos. Davison..... 6 00
Plainfield. Individuals..... 75
Saint Johnsbury. South Ch. Sab. Sch. $26.35., —— B. of C..... 26 35
Saxton's River. E. S. Sabin..... 1 00
South Royalston. First Cong. Ch..... 6 46
Thetford. P. Rugg..... 2 00
Waitsfield. Naomi Bates $5., A. Long $1., E. J. B. 50c..... 6 50
Waterbury. Mary A. Tyler, b. of Books...
West Brattleboro. Cong. Ch..... 28 50
Williston. Cong. Ch..... 25 35

MASSACHUSETTS, $3.481.12.

Amherst. Second Cong. Ch..... 29 60
Andover. Old South Ch. $305.96., C. E. Goodell $25., Chas. M. Southgate $4. and 2 b. of C..... 334 96
Ashby. Mrs. E. S. Hitchcock $2. and 2 b. of C., Amos Taylor $1., "Friends," trunk of C..... 3 00
Athol. Cong. Ch..... 130 10
Auburndale. Cong. Ch. $399.36., —— b. of C..... 399 36
Blackstone. Cong. Ch..... 20 00
Boston. Mount Vernon Ch. $385.61., Pine St. Ch. $150., Rev. Giles Pease $5., Mr. Colburn, b. of C..... 540 64
Brimfield. L. A. Hitchcock, 2 b. of C.....
Brookfield. Evang. Ch..... 50 00
Brookline. Miss Ellen Craft, b. of C.....
Buckland. B. Ballard..... 1 50
Burlington. A. S. Hudson, 2 b. of C.....
Byfield. Mrs. Dr. Root..... 1 00
Cambridgeport. Individuals..... 1 25
Centreville. Cong. Ch..... 9 41
Charlestown. ——..... 50
Chicopee Falls. S. G. C..... 2 00
Dorchester. Mrs. R. M. Lapham..... 1 00
East Hampton. Payson Ch..... 315 91
East Medway. M. A. Roberts, b. of C....
Falmouth. S A. Bourne, b. of C.....
Fitchburg, B. of C.....
Florence. Florence Ch..... 66 20
Foxborough. Cong. Ch. Thanksgiving Coll. $32.80., Miss P. M. 50c..... 33 30
Franklin. Ladies' Benev. Soc. b. of C....
Gardner. J. D. Sawin..... 1 00
Greenwich. Cong. Ch..... 31 00

Goshen. H. H. 25
Groton. Elizabeth Farnsworth 25 00
Hanover. Second Cong. Ch. $36.50., H. C. W. 25c. 36 75
Hardwick. E. B. Foster and Wife $5., Mrs. F. B. Aiken and L. Mellen $1. ea... 7 00
Harwich. First Cong. Ch. 40 00
Harwich-Port. Capt. Ozias Long 10 00
Hatfield. Ladies, b. of C. .....
Haverhill. Mary B. Jones $10., "A Friend" $5., Abby H. Clement $3., Mrs. J. B. Case $6. ..... 24 00
Holliston. Ladies' Benev. Soc. b. of C. A. J. Fitch, half b. of Cranberries .....
Jamaica Plain. Central Cong. Ch. $188., Individuals $1. ..... 189 00
Lancaster. E. J. G. 50
Leicester. Cong. Ch. 5 00
Lenox. Ezra Osborne 1 25
Leominster. Cong. Ch. 37 25
Lunenburg. Cong. Ch. 2 00
Malden. Cong. Ch. 13 50
Manchester. Cong. Ch. 77 75
Medford. Mrs. D. W. Wilcox, 2 b. of C. ...
Medfield. Individuals 1 00
Milford. C. H. 50
Monson. C. Carpenter $5., Mrs. C. Carpenter $3. ..... 8 00
New Bedford. E. H. Irish $5., R. H. B. 50c. 5 50
Newton. Eliot Ch. $22.75, Miss E. D. Jackson, b. of C. 22 75
Newton Centre. Cong. Ch. 62 80
Newburyport. T. C. Tyler $4. and Cask of C., Mrs. H. Cummings $2. ..... 6 00
Northampton. W. K. Wright 30 00
North Brookfield. First Cong. Ch. 20 77
North Bridgewater. B. R. Clapp, Cabinet Organ. .....
North Wrentham. Mrs. L. M. Clark 1 00
Norwich. Rev. W. F. A. 50
Orange. Cong. Ch. 5 00
Pittsfield. W. R. Noble 1 00
Princeton. Ladies' Benev. Soc., b. of C. ...
Reading. Bethesda Sab. Sch. 45 00
South Boston. Phillips Ch. 195 82
South Royalston. Cong. Ch. to const. R. R. SAFFORD, L. M. 35 00
South Sandisfield. Cong. Ch. 17 00
Springfield. Margaret Bliss $2., Mrs. A. C. H 50c. 2 50
Stockbridge. Cong. Ch. *for a Teacher*. 50 00
Sutton. S. M. M. 50
Tewksbury. "Friends" 5 00
Townsend. Cong. Ch. 16 00
Townsend Centre. Sab. Sch. 8 70
Wakefield. Chas. C. Evans $1., H. L. H. 50c. 1 50
Walpole. B. of C. .....
Webster. First Cong. Ch. 18 62
Westborough. Miss Mary Demond, b. of C. .....
West Boylston. Dr. Geo. W. Warren $25., Rev. J. H. Fitts, R. G. Cowee and A. Tilton $10. ea., B. F. Keyes and Mrs. L. A. Cowee $5. ea., H. Holt, J. C. Lovell, Mrs. A. A. Sawyer and Mrs. Mary Worcester $3. ea., W. W. Pierce and Mrs. M. Fiske $2. ea., 17 Individuals $1. ea., Others $9.30, Mon. Con. Coll. $22 70 to const. MRS. PHEBE W. TILTON, MRS. MARIA FISKE, WILLIAM N. PIERCE and JOHN M. PIERCE, L. M's. 180 00
West Brookfield. Free Mission Sew. Soc., b. of C. Val. $50. .....
West Dracut. Mrs. S. L. Patten 10 00
West Medway. Ladies, by Rev. S. Knowlton, 2 b. of C. .....
Westminister. Ladies of Cong. Soc. b. of C. .....
West Newbury. J. G. Tewksbury $3., J. C. Carr $2. ..... 5 00
Weymouth. Amey M. Adlington, b. of C. and $1.50 *for Freight* 1 50
Whately. Cong. Ch. 15 00
Williamstown. Williamstown College $30., White Oaks $20. ..... 50 00
Winchendon. First Cong. Sab. Sch. to const. DEA. GEO. CUMMINGS, L. M. 30 00
Winchester. First Bapt. Ch. 22 00
Woburn. Cong. Ch. $25., First Bapt. Ch. $11. ..... 36 00
Worthington. Mrs. L. P. Porter 1 00
Worcester. Union Ch. $80.43, Union Ch. Sab. Sch. $50. addl., *for a Teacher*, "A Friend," Union Ch., $10., Old South Ch. Sab. Sch. $37.25, Miss J. H. Davenport $1., S. E. W. 50c., Ladies' Benev. Ass'n First Parish 2 b. of C., Salem St. Sew. Circle, b. of C. Val. $597,87, Ladies of Central Ch., b. of C. 179 18
——. B. of C. .....

RHODE ISLAND, $429.49

Pawtucket. Central Falls Cong. Ch., R. Cushman $150., Joseph Wood $50., E. L. Freeman $30., Dea. Geo. E. Allen $25., J. A. Adams and Rev. Jas. H. Lyon $20. ea., Sarah J. Cushman $15., H. A. Stearns $10., A. D. Blanding and N. R. Easton $5. ea., Ellen Martin and Class $3.50, Saml. McCartney and G. A. Paine $3. ea., R. B. Gage, Dr. A. A. Mann, Adaline Martin and Class, James O. Draper, Dea. W. F. Simmons, Geo. Crawford, Alfred Knight, Abner Atwood and Robert Robertson $2. ea., 8 Individuals $1. ea., A. N. Bullock of First Bapt. Ch. $1.50, to const. JOSEPH WOOD, A. D. BLANDING, and MRS. S. J. CUSHMAN, L. M's, H. A. Stearns $5. ..... 372 00
Westerly. Cong. Ch. 57 40

CONNECTICUT, $3,039.58.

Black Rock. First Cong. Ch. 9 67
Brookfield. Rev. W. B. 50
Buckingham, East Glastenbury. Cong. Ch. 15 00
Canton Centre. LEGACY of Mrs. Burt, in part, by W. G. Hallock, less Tax $98.93.. 1550 00
Chester. Cong. Sab. Sch, *for a Teacher*... 244 84
Collinsville. "A Friend" $1.50, Mrs. Laura A. Goodwin 2 b. of C. and $1. *for Freight*. 2 50
Darien. M. E. Mead, b. of Papers. .....
East Haddam. Cong. Ch. 71 00
East Hartford. Cong. Sab. Sch $100. *for a Teacher*, A. Williams $10. ..... 110 00
East Lyme. Ch. Coll., by G. Griswold. 5 00
Ellington. Caroline C. Pitkin 4 00
Fairfield. First Cong. Ch. 38 00
Farmington. Mrs. Dorothy Gridley to const. MRS. SELAH WESCOTT and MISS JENNY HART, L. M's. 60 00
Goshen. Rev. Wm. T. Doubleday 10 00
Griswold. First Cong. Ch. Sab. Sch. $15. *for a Teacher*, Mrs. E. Button $1. ..... 16 00
Guilford. Third Cong. Ch. bal. *for a Teacher* 35 00
Hampton. D. Hughes $5., Geo. W. Eastman and Wife $3. ..... 8 00
Hanover. E. T. Albertine. 1 00
Hartford. "A Friend" by Rev. A. S. Chesebrough 40 00
Harwinton. Mrs. A. C. Gibbs. 1 00
Huntington. Ira Nichols and Sarah A. Nichols $2. ea. 4 00
Jewett City. H. T. Crosby, b. of C. .....
Kensington. H. I. Norton $4., Selden and S. H. Peck $1. ea. 6 00
Lyme. S. H. Sill $5., Daniel Condon $1. 6 00
Madison. Cong. Ch. 30 66
Meriden. "Member First Cong. Ch". 125 00
Middletown. Staddle Hill Sew. Soc., b. of C. Val. $30., "Friends" b. of C. .....
Morris. L. J. Waugh. 2 00
New Hartford. North Cong. Ch. *for a Teacher*. 68 50
New Haven. Mrs. M. S. Ferguson $1., Ladies' Soc. of North Ch., b. of C. and $1. *for Freight*. 2 00
New Milford. Mrs. M. E. Merwin. 1 00
North Woodstock. J. C. 50
Norwich. Broadway Sab. Sch. $37.50 *for a Teacher*, J. H. Vickers $2., Gardiner Greene, bale of Ticking. 39 50
Plainville. Cong. Ch. to const. FRANCES POTTER, L. M. 51 00

Putnam. "Friends" b. of C.....
Rockville. Ladies of Second Cong. Ch. 3 b. of C. Val. $120. and $3. *for Freight*.. 3 00
Roxbury. Sherman Minor..... 5 00
Sherman. H. G..... 50
Southbury. Ladies of Cong. Ch. b. of Sundries Val. $37.....
South Norwalk. Dudley P. Ely..... 10 00
South Windsor. Mrs. Susan F. Elmer.... 5 00
Stratford. Cong. Ch. $58.60 and b. of C.... 58 60
Suffield. Mrs. L. H. Parker $1.25, Misses Gay $1., Rev. W. B. 80c..... 3 05
Talcottville. Cong. Ch. *for a Teacher* and to const. FRANK AVERY, HENRY CHARTER, LEWIS BISSELL, E. W. MOORE, J. B. MAYNARD, H. C. GARDNER, and N. C. STRONG, L. M's..... 196 65
Torringford. H. Watson $5., Ladies Social Union, b. of C., Ladies b. of C..... 5 00
Unionville. J. Bostwick..... 50 00
Wallingford. Box of Books by Rev. E. R. Gilbert.....
Warren. Cong. Ch. ($10. of which from O. B. Gibson)..... 12 00
Waterbury. C. M. Allen, half b. of C.....
West Avon. Cong. Ch..... 30 67
West Winsted. Second Cong. Ch. M. C. Coll..... 45 00
Weston. Cong. Ch. (addl.)..... 3 94
Wethersfield. Horace Savage..... 5 00
Whitneyville. Cong. Ch..... 45 00
Willington. Rev. J. B. Griswold..... 3 00
Windsor Locks. C. A. P..... 50

NEW YORK. $2,910.98.

Albany. First Presb. Ch..... 57 07
Arcade. Lyman Parker..... 5 00
Bainbridge. Cong. Ch..... 10 40
Barnes' Corners. Mrs. L. R. Greenly and Miss Sarah Edwards $5 ea., Others $2.. 12 00
Bridgewater. Cong. Ch..... 25 75
Brooklyn. Plymouth Ch. $1,332,19., Plymouth Ch. Sew. Circle $75.....1,407 19
Brownville. A. Kilborn $5., H. L. Pratt, P. T. Welsh, I. C. Knapp and O. W. Randall $2 ea., 9 Individuals $1 ea., Mrs. S. 85c..... 22 85
Canandaigua. J. Carrington..... 1 00
Canastota. Free Ch..... 6 00
Cape Vincent. Col. Presb. Ch..... 18 00
Castile. R.W. Lyman $5., T. H. Lyman $4. 9 00
Catskill. Sab. Schools, b. of Books.....
Central Square. Union Meeting Bapt. Ch. 7 25
Chaumont. Hiram Copley $5., Geo. Horton $2., Others $6.50..... 13 50
Churchville. Z. Willard and Mrs. C. Town $10 ea., Mrs. E. Smith and J. F. Bliss $5 ea., Others $8..... 38 00
Clayton. D. C. Potter and Mrs. C. Potter $2 ea., 6 Individuals $1 ea..... 10 00
Clinton. Mrs. Anna Parmele..... 200 00
Coventry. Bapt. Ch..... 11 00
Delhi. Thomas G. Russell..... 5 00
Dexter. Coll. Presb. Ch..... 13 00
East Avon. Union Coll..... 5 00
Eagle Harbor. A. Phipps..... 1 00
East Pharsalia. Cong. Ch. (in part)..... 5 65
Elmira. Rev. T. R. Beecher's Ch..... 31 60
Evans Mills. Dr. Mason and C. Douglas $2 ea., 7 Individuals $1 ea., Others $10... 21 00
Franklin. Union Meeting M. E. Ch..... 16 33
Fredonia. L. E. Hemsted..... 2 25
Freetown. Union Meeting M. E. Ch..... 5 88
Fulton. A. Loomis $6., Frederick Seymour $3., J. Anderson $1..... 10 00
Gouverneur. Milo Shuttuck..... 5 00
Gravesend. Ref. Ch..... 9 35
Harlem. Cong. Ch. Mon. C. Coll..... 18 75
Homer. Cong. Sab. Sch..... 35 83
Hume. Individuals..... 1 50
Johnsburgh. Mrs. S. Putnam..... 2 00
Lancaster. Calvin Ely $20., Thanksgiving Coll. by Rev. Wm. Waith $12..... 32 00
Ledyard. Mrs. Susan King..... 6 00
Lenox. A. W. Childs..... 2 00
Le Roy. Josiah Johnson and David Hardy $5 ea., Others $6..... 16 00
Lima. Mrs. G. Sprague..... 5 00
Little York. D. G. Alvord..... 2 00
Livonia. ESTATE of Mrs. B. B. Jackman, by Geo. W. Jackman..... 74 00
Lockport. H. W. Nichols..... 2 00
Lodi. Ref. Ch. Sab. Sch..... 15 00
Lowville. F. B..... 25
Mattewan. Mrs. E. W. Saunders, b. of C.
McGrawville. Wm. Lord..... 5 00
Mina Corners. Miss E. Thompson..... 1 00
New Berlin. Mrs. E. V. M..... 50
New Hampton. Denton Presb. Ch. $5., Rev. O. M. J. 50c..... 5 50
New York. Mrs. F. P. Schoals $100., to const. MRS. J. W. BAKER, L. M., Church of the Puritans $20., "Frienas," $18., Mrs. Rev G. Hollis $1., ——— $1., Wheeler & Wilson Mnf'g Co., Sewing Machine Val. $87, *for Lincoln Miss. Ind. Sch. Washington, D. C*..... 140 00
Niagara Falls. Presb. Sab. Sch.. b. of Sundries and $2.08 *for Freight*..... 2 08
North Walton. H. W..... 25
Norwich. M. & R. Jennison *for a Teacher*. 50 00
Ogden. Jesse Dewey $5., Others $3..... 8 00
Oramel. Individuals..... 75
Orleans. John Dorr $5., I. H. Kilborn, I. Marshall, C. D. Graham, Adam Fort $2 ea., 21 Individuals $1 ea., Others $8..... 42 00
Oswego. J. W. Pitkin..... 50 00
Otego. ——..... 3 57
Oxbow. M. Turnbull $3., Mary Dean, Thomas Dickson and Mary Story $2 ea., 13 Individuals $1 ea., Others $3.50..... 25 50
Palmyra. Mrs. M. A. Woodward to const. EDWARD L. PIERCE, JR..... 30 00
Penn Yan. E. W. Mills..... 5 00
Perry Centre. Cong. Ch. $31.30, and Sab. Sch. $9, *for a Teacher*, Ladies Benev. Soc. $12.75., "A Friend," $5., "A Friend" $5., S. R. Barber $1..... 64 05
Peterborough. Free Ch..... 13 00
Port Richmond. Capt. S. Squire..... 5 00
Rochester. ——..... 5 00
Rose. Amos Aldrich..... 5 00
Rutland Hollow. E. Sage and E. Brown $2. ea..... 4 00
Sacket's Harbor. Rev. Enoch Barnes..... 10 00
Skaneateles. Friend Talcut, Rev. Mr. Palmer and Others..... 12 65
Summer Hill. Cong. Ch. Thanksgiving Coll..... 5 00
Turin. Orrin Woolworth..... 5 00
Union Falls. Mrs. Fanny D. Duncan and Francis E. Duncan $10 ea..... 20 00
Victor. Mrs. Emeline Lewis $50., and Mrs. Temperance S. Lewis $5. *for a Teacher*.. 55 00
Yorkshire. J. R. Olmsted..... 1 00
Warsaw. Ladies Benev. Soc. of Cong. Ch. $9., and 3 b. of C..... 9 00
Walton. Coll. School House, $6.33., Mrs. E. G. Hanford $5..... 11 33
Waterloo. Union Meeting Presb. Ch. Thanksgiving Coll..... 16 85
Westfield. First Presb. Ch..... 54 35
West Rush. Mary J. Martin, b. of Fruit...
Williamsburgh. Rev. S. S. Jocelyn $10., L. Chichester $5., "A Friend" $2..... 17 00
Winfield. Cong. Ch. $24.50, *for a Teacher*, Mrs. O. B. Spencer $1..... 25 50
Wolcott. Mrs. Chauncey Smith $5., Miss S. Foster $1..... 6 00

NEW JERSEY, $167.50.

Bound Brook. A. Y. Breck..... 5 00
East Orange. Grove St. Cong. Ch. $17., Individuals $2..... 19 00
Elizabeth City. Mrs. E. W. Saunders $34., Mrs. J. T. Meeker $1..... 35 00
Middlebush. Samuel Drew and a Colored boy $1. ea..... 2 00
Newark. Sab. Sch. Missionary Soc. of First Cong. Ch. ($60. of which *for a Teacher* and to const. HENRY M. and ELIZABETH F. DOUGHERTY, L. M's.) $96., Dr. I. M. Ward $10., First Cong. Ch. Sew. Soc., b. of C..... 106 00
Orange. Mrs. C. Wilbur b. of C.....
Vineland. M. S..... 50

PENNSYLVANIA, $626.25.

Gibson. Miss B. Chamberlin and E. S. Ingalls..... 1 50
Lock Haven. Mrs. M. Blanchard $5., ack. in Dec. should read 5 Individuals $1 ea..
North East. Miss C. A. Talcott..... 1 00
Pittsburgh. Estate of Chas. Avery..... 600 00
Pottstown. G. Wanger and H. Priser $1. ea. 2 00
Shady Grove. "Friends"..... 14 00
Plymouth. F. M. L..... 5 00
Waterford. Presb. Sab. Sch., b. of C.....
West Alexander. G. B..... 50
West Chester. S. E..... 25
West Fairfield. U. Updegraff..... 1 00
Wyalusing. Stephen C. Smith....., 1 00

DISTRICT OF COLUMBIA.

Washington. Miss Emily H. Tite..... 5 00

VIRGINIA,

Eastville. Freedmen *for Schools*..... 16 03

NORTH CAROLINA. $15.73

Fayetteville. Robert Harris..... 2 00
Smithfield. Freedmen *for Schools*..... 13 73

GEORGIA, $33.30.

Atlanta. Saml L. Harris..... 2 00
Dougherty. Freedmen *for Schools*..... 26 30
Thomasville. Miss Abby B. Clark..... 10 00

TENNESSEE.

Lookout Mountain. Rev. C. C. Carpenter to const. Dr. John B. Taylor L. M..... 30 00

OHIO, $234.82.

Ashland. John Thomson $5., Jos. Patterson $1..... 6 00
Bedford. E. J. Conant..... 1 00
Canfield. S. W. Jones, b. of C.....
Cincinnati. 7th St. Cong Ch. $25., ——— $1. 26 00
Dayton. Mr. and Mrs. M. Grosvenor $25., Wm. McGregor $1..... 26 00
East Cleveland. Mr. and Mrs. S. C. Clark 10 00
Freedom. Mrs. L. B. and P. R. 50c. ea..... 1 00
Geneva. H. Castle $1., Mr. Morrison $1.. 2 00
Greenfield. Peachy Erwin $10., Wm. Smith $3..... 13 00
Green Spring. Christian Shuster..... 5 00
Hanoverton. Geo. Sloan to const. Geo. M. Sloan, L. M..... 15 00
Huntsburgh. Q. Phelps $3., Mrs. R. S. Phelps and Miss V. R. Phelps $1 ea..... 5 00
Kent. First Cong. Ch..... 24 52
Mansfield. Mrs. Rachel Dickey..... 20 00
Mechanicsburg. Mrs. B. K. Moody $2., 2 Individuals $1 ea., Others $1..... 5 00
Morning Sun. D. R..... 50
Oakland. Mrs. P. R. Coxhead..... 10 00
Oberlin. "A Friend" $18., R. E. Harris $1.75..... 19 75
Ruggles. William Kirkton..... 5 00
Sardinia. Presb. Ch. $25., Mrs. M. A. Purcell $2., Margaret Ewing $1..... 28 00
South Ridge. Mrs. U. H..... 25
Springfield. M. M..... 50
Toledo. Edson Allen, *for a Teacher*, and bal. to const. himself L. M..... 6 00
West Farmington. Mrs. Mary Wolcott... 5 00
Weymouth. C. C. P..... 30

INDIANA, $18.

——— Individuals by Rev. A. M. Atkinson. 6 00
Farmland. E. T..... 50
Valparaiso. Mrs. S. Haas, Father & Sister. 2 50
Wabash. Individuals by Rev. A. M. Atkinson..... 9 00

ILLINOIS, $510.50.

Dallas City. Mrs. Sophia Miller..... 4 00
Danby. J. Newton Nind $10., ack. incorrectly in Jan'y, from Danby, N. Y.....
Halltown. E. L..... 50
Knoxville. H. M. Bailey..... 1 00
Northampton. G. T. Gilliam..... 5 00
Plymouth. Cong. Ch..... 25 00
Princeton. Estate Christopher G. Corss, by Mrs. P. B. Corss, Ex..... 450 00
Princeville. Wm. C. Stevens..... 20 00
Union Grove. J. T. Atkinson..... 5 00

MICHIGAN, $182.

Alpena. Union Thanksgiving Coll..... 30 00
Battle Creek. Rev. P. Montague..... 1 00
Detroit. Second Cong. Ch. $40., Jeff. Av. Presb. Sab. Sch. *for Mendi M.* $20..... 60 00
Grand Rapids. Mrs. J. C. Remington..... 10 00
Hillsdale. Mathews Joslyn..... 5 00
Hudson. J. F. Douglass..... 5 00
Lansing. Mrs. H. M. Hall $2, and $1 *for Foreign M*..... 3 00
Leland. Rev. G. Thompson $1., Others 50c..... 1 50
North Adams. R. P. & J. H. 50c. ea..... 1 00
Olivet. Mrs. H. E. Roys..... 5 00
Romeo. Hiram Sherman..... 5 00
Ypsilanti. R. L. Hall..... 5 00
Vermontville. Miss. A. A. Scovell, deceased, by Mrs. C. M. Sprague..... 50 00

IOWA, $12.

Percival. H. M. Williams..... 2 00
Toledo. T. A. Graham..... 10 00

WISCONSIN, $30.

Caledonia. John Jones, No. 4..... 3 00
Janesville. Mrs. M. E. Hodge..... 20 00
Kenosha. Mrs. Jane K. Bourne..... 5 00
Pewaukie. A. F. North..... 2 00

MINNESOTA, $1.50.

Minneapolis. Dr. S..... 50
Waseca. Mrs. L. Humiston..... 1 00

NEBRASKA, $10.

Nebraska City. Colored Sab. Sch..... 5 00
Omaha. Cong. Ch. Mon. Con. Coll..... 5 00

OREGON.

Portland. A. C. Gibbs..... 1 00

CALIFORNIA, $52.03.

Columbia. Mrs. M. E. Shaw $5.50, Mrs. S. K. Knapp and Mrs. A. M. Dealey $5.25 ea., Mrs J. Gilman $2., Mrs. J. Carver $1.50, Mrs. J. Haskell $1., Others $1.05, Additional by Mrs Dealy $5.03..... 27 00
Oakland. Rev. S. V. Blakeslee..... 25 00

UNKNOWN SOURCES, $6.

——— "W. M."..... 5 00
——— ———..... 1 00

DOMINION OF CANADA.

Caledonia. Rev. A. C. Buck..... 1 00

SAXONY.

Dresden. E. B. Crocker..... 50 00

TURKEY.

Mardin. Missionaries of the A. B. C. F. M. 50 00

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Received at the Cincinnati Office,
E. M. Cravath, Treas.

($4,107.62.)

For A. M. A.

MASSACHUSETTS.

North Wrentham. Cong. Sab. Sch..... 25 00

CONNECTICUT, $150.

Norwich. Miss E. Green..... 50 00
Plantsville. Timothy Higgins..... 100 00

MICHIGAN.

Detroit. "A Friend"..... 25 00

GEORGIA.

Atlanta. Freedmen *for Schools* $278.10., John Rice $250..... 528 10

ALABAMA, $2.630.43.

Montgomery. Freedmen *for Schools*..... 62 30
Talladega. Bureau R. F. & A. L. $2,083,78., Freedmen *for Schools* $484.35.....2,568 13

For A. M. A. & W. F. A. C.

OHIO, $322.14.

Boughton, School House. U. B. Ch..... 8 65
Burton. MRS. LUCINDA BEACH, bal. to const. herself L. M..... 25 00
Chatham. Cong. Ch. (add'l)..... 6 00
Cleveland Heights. Mrs. J. C. Clark 1 00
Four Corners. Cong. Ch. (add'l)..... 7 00
Fostoria. C. Foster $10., C. W. Foster $3., 6 Individuals $1. ea. bal to const. Rev. T. J. HARBANG, L. M..... 19 00
Findley. Coll..... 27 00
Freedom. Cong. Ch..... 22 00
Hamden. MRS. HARRIET WARE $11., bal. to const. herself L. M., DEA. JOEL DORMAN $8., bal. to const. himself L. M., A. Clark $1..... 20 00
Hudson. ——..... 2 00
Independence. U. B..... 9 60
Lebanon. A. Holbrook and family..... 10 00
Martinsburg. Geo. Stewart..... 10 00
Mesopotamia. F. A. C. Anderson, *for Freight*..... 2 75
Norwalk. Union Meeting Presb. Ch..... 26 70
Oberlin. C. F Moulton and Leonard Page $5 ea., "Friends," $10., *for Freight*..... 20 00
Plymouth. Presb. Ch. $16.89., Union Meeting Luth. Ch. $5.05., MRS. S. Amerman $25., bal. to const. MRS. JESSIE MARKHAM, L. M., Jacob Cykendoll and Mrs E. Bevier $5 ea., Samuel Ferner $2., 5 Individuals $1 ea..... 63 94
Saybrook. S. Cole, *for Freight*..... 1 00
Savannah. John Bebout (*in remembrance of Henry Riles, deceased,*) $30., D. Bebout $5., J. Cumings $2., 3 Individuals $1 ea., D. A. W. 50c..... 40 50

KENTUCKY, $401.95.

Lexington. Freedmen *for Schools*..... 31 00
Louisville. Bureau R. F. and A. L. $210., Freedmen *for Schools*, $160.95..... 370 95

DOMINION OF CANADA.

Saint Catharines. Rev. Robert Norton.... 25 00

Received at the Chicago Office.

($2,392.54.)

ILLINOIS, $1,237.80.

Aurora. First Cong. Ch. (addl.)..... 73 50
Bethel. Meth. Ch..... 6 45
Brickton. Cong. Ch. (in part)..... 8 25
Byron. Cong. Ch. (in part)..... 14 00
Cambridge. Cong. Ch..... 15 95
Chapin. "Friends."..... 1 45
Chicago. New Eng. Sab. Sch. $100., South Cong. Ch. $35.23, (addl.) Adam Smith $10., Mrs. N. Norton, Roll of C. Val. $10. 145 23
Concord. Cong. Ch. $77.15, and Sab. Sch. $11.82..... 88 97
Dement. Cong. Ch. (addl.)..... 3 00
Des Plaines. Cong. Ch. (in part)..... 7 36
Evanston. Mrs. R. T. Cady..... 2 00
Foreston. Lutheran Sab. Sch..... 25 00
Galesburg. First Ch. of Christ (addl.)..... 77 15
Galva. Free Meth. Ch..... 10 00
Geneseo. Cong. Ch. (addl.) 11 53
Hennepin. James Adams..... 10 00
Kewanee. Cong. Sab. Sch..... 20 00
Kishwaukee. Wesleyan Ch..... 22 75
Lacon. Presb. Ch. $68.50, Cong. Ch., $27., "Friends" $11..... 106 50
Lee Center. Cong. Ch. (addl.)..... 3 00
Leland. Christopher Anderson..... 10 00
Malta. Cong. Ch. (addl.) 5 05
Moline. Ladies of Cong. Ch. b. of Papers, Val. $1..... .....
Neponset. Cong. Ch. (addl.)..... 20 25
Oak Park. Independent Ch..... 27 23
Oswego. Cong. Ch. (addl.)..... 2 00
Port Byron. Cong. Ch..... 3 00
Rockford. Ralph Emerson $250., Second Cong. Ch. $156.23., Female Sem. $30.... 436 23
Shirland. Mrs. J. G. Lyon..... 2 50
Tonica. Cong. Ch. (in part)..... 36 55
Wheaton. Cong. Ch. $10. (addl.) Ladies, b. of C. Val. $30..... 10 00
Winnebago. Cong. Ch. (in part)..... 32 85

MICHIGAN. $148.46.

Allegan. ——..... 11 13
Alpine and Walker. Ch..... 1 00
Benton. G. R. Hopkins $3.50., Others $2.50..... 6 00
Dorr. Mrs. L. C. Gilbert..... 25 00
Douglass. —— ——..... 5 25
Dowagiac. Mrs. Mary Hamilton $5., Others $9.60..... 14 60
Lawrence. —— Church $7., Dea. E. Branch $3., Chas. Cook and G. Cable $2 ea., Others $6.85..... 20 85
Saugatuck. Mrs. T. W. Moore $5., F. B. Stockbridge $2., Others $8.80..... 15 80
South Haven. Wm. Packard, A. L. Packard, Josiah Packard, W. O. Packard and D. B. Allen $5 ea., E. A. Rood, A. S. Dikeman and W. B. Pomeroy $2 ea., Others $17.83..... 48 83

WISCONSIN, $386.47.

Beloit. First Cong. Ch. $72.50, (in part,) Second Cong. Ch. $15, (in part)..... 87 50
Columbus. Cal. Welsh Meth. Ch. $100., Salem C. W. Sab. Sch. $6..... ..... 106 00
Evansville. Cong. Ch. (in part)..... ..... 5 80
Janesville. Cong. Ch..... 50 46
Madison. Cong. Ch..... 100 00
Reedsburg. Cong. Ch. ($6 of which from Rev. S. A. Dwinnell and Wife)..... 7 41
Sharon. Cong. Ch. (in part)..... 4 30
Somers. Presb. Ch. (addl.)..... 20 00
Springvale. G. F. Wheeler..... 5 00

IOWA, $10.

Clay. Ladies of First Cong. Ch. b. of C. Val. $37.10..... .....
Des Moines. Mrs. Otis & Others, b. of C.
Sioux City. Mrs. W. B. Smith..... 5 00
Waltham. Wm. Mason..... ..... 5 00

ARKANSAS.

—— Freedmen *for Schools*..... 27 85

LOUISIANA.

Algeria. School Fund..... 30 00

MINNESOTA, $63 90.

Mantorville. Cong. Ch. $7.25. and Sab. Sch. $5.90..... 13 15
Rochester. Freedmen's Aid Soc..... 50 75

MISSOURI.

Ironton. W. A. Delano..... 5 00

MISSISSIPPI.

Columbus. School Fund $107.50., Freedmen *for Schools* $201.25., Miss Emma Maunder $6.30..... 315 05

TEXAS.

—— Freedmen *for Schools*..... 168 01

Total,..... $19,905 38

W. E. WHITING,
Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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*By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY

MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.

2. CLOTHING, of all kinds, for the suffering Freedmen.

3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.

4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat—will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgments to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed *to your post-office.*

2. Mark the box plainly to us: and somewhere on it put the *name of the town from which it comes.*

3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW:

NEW YORK. W. E. Whiting, 53 John St.
BOSTON. Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.
CINCINNATI. Rev. E. M. Cravath, 176 Elm St.
CHICAGO. S. N. Clark, 38 Lombard Block.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of——dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, the street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.